

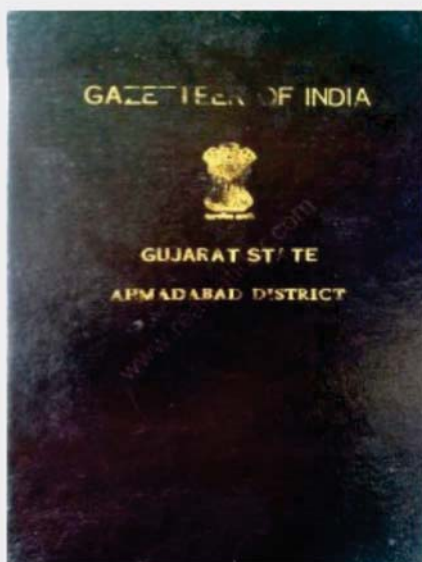
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Series 45 -Ahmedabad District Gazetteer 1984 -Pirana Sect is a branch Shia Muslim and Imam Shah is Saiyyed / અમદાવાદ ડીસ્ટ્રીક્ટ ગેઝેટીઅર ૧૯૮૪ – પીરાણા પંથ શિયા મુસલમાનોનો એક પંથ છે અને ઈમામ શાહ જાતે સૈય્યદ છે.

Posted on 31-Mar-2012 by realpatidar

31-Mar-2012

|| Jay Laxminarayan || || જય લક્ષ્મીનારાયણ ||



— Ahmedabad District Gazetteer of 1984

Government of India through Gujarat government, in the year 1984 published "Ahmedabad District Gazetteer", in which information about the Pirana Sect is also included.

ભારત સરકારે, ગુજરાત સરકાર દ્વારા, વર્ષ ૧૯૮૪માં "અમદાવાદ ડીસ્ટ્રીક્ટ ગેઝેટીઅર" છપાવીને બહાર પાડ્યો છે, જેમાં પીરાણા પંથ પર માહિતી આપવામાં આવેલ છે.

The gazetteer clearly mentions that Pirana Sect is part of Shia branch of Islam. Many Hindus of Kanbi caste were converted by Imam Shah, a Shia Ismaili Saiyyed. Saiyyed Imam Shah has his origin from Nizari Pirs and entered Gujarat as Ismaili missionary. Saiyyeds are descendants

of Hazrat Ali and Bibi Fatima.

ગેઝેટીઅરમાં ચોખ્ખું જણાવવામાં આવ્યું છે કે પીરાણા પંથ એ એક શિયા મુસ્લિમ ધર્મનો ભાગ છે. ઈમામ શાહે કણ્બી જ્ઞાતિના ઘણા હિંદુઓને વટલાવ્યા છે. ઈમામ શાહ જાતે સૈય્યદ હતા અને એક નીઝારી પીર હતા જેવો ગુજરાતમાં ઈસ્માઈલી ધર્મ પ્રચારક તરીકે આવ્યા હતા. સૈય્યદો બીબી ફાતિમા અને હઝરત અલીના વંશજો છે.

The followers of Imam shah who were converted were known as "Momnas". The converts keep fast on Ramzan and observe Urs or Saint's day. They also observe Hindu holidays like Holi, Diwali etc. Many converts dress like Hindus.

ઈમામશાહને માનીને જે લોકો વટલાયા તેવો "મુમના" કહેવાયા. વટલાયેલા લોકો રમઝાન અને ઉર્સ જેવા

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મુસ્લિમ ત્યોહારો પાળે છે અને સાથે સાથે હોળી, દિવાળી વગેરે હિંદુ ત્યોહારો પણ માને છે. ઘણા વટલાયેલા લોકો હિંદુઓનો દેખાવ અપનાવે છે.

It goes on further to say, that Imam shah had come from Iran and settled in Pirana, where today Imam shah's roza (mausoleum) is located. The gazetteer also carried a photograph of Imam Shah's mausoleum.

ગેઝેટીઅરમાં એવું પણ જણાવામાં આવેલ છે કે ઈમામ શાહ ઈરાન દેશથી આવ્યા હતા અને પીરાણામાં વસ્યા હતા જ્યાં આજે ઈમામ શાહનો રોજો છે. ગેઝેટીઅરમાં ઈમામશાહના રોજોનો ફોટો પણ છે.

You and download all relevant pages of the Gazetteer from below;

ગેઝેટીઅરમાં આ વિષયને લગતા ખાસ પાનાઓને નીચજણાવેલ લીંક પરથી ડાઉનલોડ કરી શકશો;

<http://www.realpatidar.com/wp-content/files/posts/series/series45fullp.pdf>

Once again it is proved beyond all doubts that Imam Shah was a Muslim and all along his life he had preached a Shia Muslim religion called Pirana Sect.

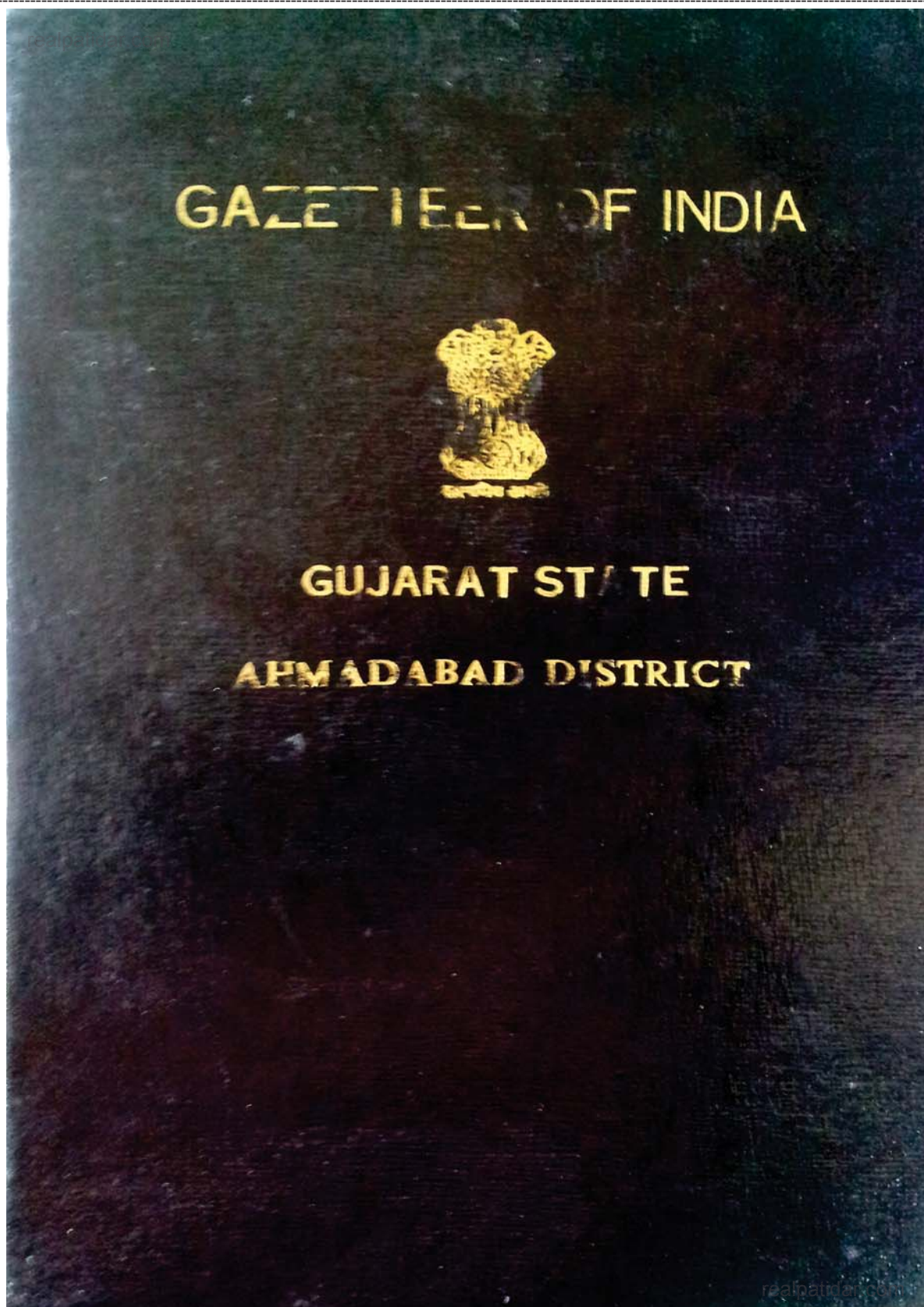
ફરી એક વખત, કોઈ પણ જાતની શંકા વગર પુરવાર થઈ ગયું છે કે ઈમામ શાહ ધર્મે મુસલમાન હતા અને તેમના જીવનભાર તેવોએ શિયા મુસલમાનોનો એક પંથ, જેણે પીરાણા પંથ કહેવામાં આવે છે, તેનો પ્રચાર પ્રસર કર્યો.

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GUJARAT STATE GAZETTEERS



Government of Gujarat

AHMADABAD DISTRICT GAZETTEER

*With the Best Compliments
From
Deputy Chief Editor
Gujarat District Gazetteers
Ahmadabad.*

AHMADABAD
1984

આ ગેઝેટીઅરને વર્ષ ઈ. સ.
૧૯૮૪માં પ્રકાશિત કરવામાં
આવેલ છે.

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GAZETTEER OF INDIA
GUJARAT STATE GAZETTEERS
AHMADABAD DISTRICT

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ભારત સરકાર દ્વારા માન્ય
અને ગુજરાત સરકાર દ્વારા
પ્રકાશિત

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dhundvu, to search. It was propagated by Acharya Dhundi Raj. The Sthanakvasis accept the authority of thirty-two and not forty-five Sutras. They do not visit Jain shrines and temples. They visit Upashrayas and rely on religious books of preaching.

Some persons in this district are influenced by preachings of Shrimad Rajachandra and Kanji Swami, who preach rational ideas in Jainism.

The Islam—The chief articles of Islamic faith are belief in the unity of God, in His Angels, in His Books, in his Prophets, in good and evil as coming from Him, and in the day of Resurrection.

The Muslims in the district constitute 11.03 per cent of the total population according to the Census of 1971. They are mostly found in the urban areas such as Ahmadabad, Viramgam, Dholka, Dhandhuka, etc. The Muslims are divided into two sects., viz., the Sunnis and the Shiaks. The former are more commonly found than the latter.

ઈમામ શાહે કણ્વીઓને
વટલાવીને મુસલમાન બનાવ્યા છે

Pirana Sect—A peculiar sect called Pirana has its followers both among the Hindus and Muslims. It has got its name from the village of Pirana, 16 km. south-east of Ahmadabad. It is said that Imam Shah, a Shiah Ismailia Saiyad, converted many Hindus of the Kanbi caste early in the 16th century by showing them the miraculous powers of his faith. One story is to the effect that by bringing rain after two seasons of scarcity, Imam Shah was able to convert a large body of Hindu cultivators. Another is that a band of Hindu pilgrims, while passing by Pirana on their way to Benares, were told by Imam Shah that, if they would carefully listen to his doctrines, they would visit Benares without the trouble of going there. Some of the pilgrims paid no attention to what he said and went to Benares. Others who trusted him, saw in trance Benares, bathed in the Ganges, and paid their vows. Astounded by this miracle they adopted Imam Shah as their spiritual head. Those who were actually converted came to be known as Momna from *momin* (believers), while those not actually converted, but following a half-Hindu half-Muslim faith, came to be known as Matia, from *mat* (opinion). Another group of half-converted Hindus came to be known as Shaikh or Shaikhda. The Momnas, Matias and Shaikhs call themselves Pirana Panthis, i. e., followers of the Pirana sect. They read Imam Shah's book of religious rules in which Atharva Veda is also mentioned; and as a prayer repeat their Saint's name. They keep the Ramzan fast and observe as holidays Uras or Saint's day. Besides the Muslim holidays, they observe the Hindu holidays of Holi, Akhatrij, Divaso, Balev and Diwali. For some years past, there has been a tendency among the Matias and Shaikhs to revert to Hinduism. In addition to the Muslim *nikah* ceremony, they call a Brahman and go through the Hindu marriage ceremony. A Ramanandi Sadhu named Nirmaldas, preached to the Matias in 1880 that they were

વટલાવેલ લોકોને
"મોમના" કહેવામાં
આવતું.

મુસલમાનોનો રમઝાન અને હિંદુઓના દિવાળી
જેવા બન્ને ધર્મોના ત્યોહારો મનાવે છે.

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DISTRICT GAZETTEER : AHMADABAD

Muslims

The Gujarat Muslims may be divided into two main sections, those who have a foreign strain and those who are almost entirely of local Hindu descent. From the middle of the 7th to the end of the 18th century, foreign Muslims continued to find their way into Gujarat. Of the local converts, some were persuaded and others were forced to adopt Islam by Alp Khan (A. D. 1297-1317) who spread the Muhammadan faith from Anhilvad to Broach. Sultan Ahmed Shah (A. D. 1411-1441), Mahmud Begada (A. D. 1459-1513) and Mahmud II (A. D. 1536-1547) specially exerted themselves to spread Islam. Among the Mughal emperors, Jahangir in A. D. 1618 and Aurangzeb in A. D. 1646 attempted, by persecution to force the Hindus to become Muslims.¹

Among the Muslims of foreign origin, there are Saiyads, Shaikhs, Pathans and Mughals, while the Vohoras, Sipahis, Ghanchis, Pinjaras, Momnas, Khojas, Memons and Chhipas are Muslims converted from Hindus in this district.

The Saiyads can be said to form the highest communal group in the Muslim society. They claim to be descendants from the Prophet through his daughter Fatimah and her husband the Prophet's cousin Ali.

Scores of Saiyad families entered Gujarat during the reigns of the Sultans of Gujarat (1400-1570) and their successors, the Mughals (1570-1750). The Mirat-i-Ahmadi lists the following important families: (1) The Shirazis, (2) The Bukharis, (3) The Rifa'is, (4) The Qadirlyyas, (5) The Meshhedis, (6) The Idrusis, (7) The Tirmizis, (8) The Bhaktaris, (9) The Arizis, (10) The Zaidis and (11) The Mahdvis. Out of them, Bukhari, Rifa'is and Meshhedis are found mainly in this district as they settled here.

ઈમામ શાહ જાતે
સૈયાદ છે અને
મુસલમાન છે.

A branch of Saiyads tracing its origin from Nizari Pirs and having within its ranks, the important Imam Shah entered Gujarat as Ismaili missionaries. At present the Saiyads can hardly be regarded as an affluent section of the Muslim community. There are a number of immigrants who claim to be the Saiyads but they are not so recognised by 'true' Saiyads. The 'true' Saiyads are highly sensitive to marriage connections and those customs which bespeak or even suggest a Saiyad origin. The fluency in Urdu, unmixed with Gujarati and well-versed in Persian are some traits of genuine Saiyads. They are mainly found in Ahmadabad City taluka of

1. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency* Vol. IX., Part II. *Gujarat Population : Musalmans and Parsis*, Bombay, 1899, pp. 1-5.

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DISTRICT GAZETTEER : AHMADABAD

The Ghanchis are oilmen. They are also called Ghanchi-Vohoras. They are found in Ahmadabad City taluka and other talukas of this district. They are the descendants of Hindus of the Pinjara and Ghanchi castes. Their females dress like Hindus and adopt Hindu names. At marriage, their women go singing like the Hindus, with the bridegroom in procession to the bride's house and in their feasts they have Hindu dishes of *ladu*, *kansar*, etc. At death, women wail and beat the breasts. They are Sunni in faith, and have a *jamat*, with a headmen chosen by the members.

The Pinjara is a craftsman community, who are cotton-threshers. In addition, they have taken to miscellaneous callings like oilselling, small trade and private service. Since both the Ghanchis and Pinjaras have taken to old trade and since both have adopted the surname Mansoori, it appears probable that the two communities are nearer to one another and may have a common origin. They are found in Ahmadabad City of this district. In matter of social customs like birth, marriage and death they follow Muslim social customs. They are a poor and backward community.

- ૧) શું મોમનાઓ
શિયા મુસ્લિમ છે?
૨) તેમની પ્રથાઓ
શું છે?
૩) શું તેવો હિંદુ
દેખાવ અપનાવે છે?

→ The Momnas from Momin (believers) are descendants of Hindus of many castes converted to the Shiah form of the faith by different members of the Ismailiya Saiyads, of whom Imamshah of Pirana was the most distinguished. They are found in Ahmadabad City taluka of this district. They are mainly cotton weavers, while some of them also weave silk sarees. They also sell cotton rope and tape. Both males and females have Hindu names. Among them circumcision is practised and dead are buried. Like Hindus, women wail and beat the breast at death. Some of them put on Hindu dress, while some put on Muslim dress. Their women generally put on saree and petti-coat. They speak Gujarati. Instead of the Quran, they read Imamshah's book of religious rules and also worship Hindu Gods.

The Khojas are converted Hindus. They are mainly found in the Ahmadabad City taluka, of this district. They are the descendants of Luhanas, who were converted to Islam by the preaching of a Shiah preacher called Nur Satagur or Nur-ud-din in the 12th century. He is said to have made a number of converts in Gujarat by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. The Luhanas were the first to yield to his influence and in consequence acquired their tribal name Khoja, or honourable convert. One of Nur Satagur's successor, Rande, originally a Tuwar Rajput, sowed the seed of Ismailia faith. On their first settlement in the towns of Gujarat, the Khojas were small dealers in grain and fuel. From these humble beginning, they now occupy a powerful position in commerce. They are scattered all over Gujarat and have dealings with all important trade centers in and outside India. Many of their customs

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CHAPTER XIX—PLACES OF INTEREST

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achievements. The Maha Laxmi Mata temple is spacious and has been renovated more than once. The Maha Kali temple boasts of a beautiful and rare idol of Shiva in the *tandava* pose. A stone slab of seventeenth century contains seventeen Sanskrit verses composed by one Dayaram engraved on it.

There is a temple of Kuber towards the southern extremity of Dholka. Contrary to other temples, this temple faces east. It was built by a Brahmin in Saka Samvat 1721. A temple built 150 years back displays a big ancient idol of Ardha-Nari-Ishwar. The Jain temple in Bhala pol has an ancient Parswanath idol, supposed to have been built in the pre-Christ era. Dholka has two other Jain temples.¹ The first school at Dholka was opened as early as A. D. 1829. At present, the town has 11 primary schools, six high schools, colleges of arts and commerce and a Primary Teachers Training College for women. There are two public hospitals, a primary health centre, two gardens, two cinema houses and Government rest house. It is an important handloom centre. There are two rice mills, cotton ginning factories, a brass utensil factory, a hume pipe factory and two factories manufacturing wooden chairs and furniture. The town has branches of State Bank of India, Dena Bank, Bank of Baroda, Janata Co-operative Bank and Ahmadabad District Co-operative Bank.

Dholka has its town municipality. It has a sub-market yard of agricultural produce. The town is equipped with electricity and piped water supply. A fair is held at the temple of the Nagnath Mahadev on Shravan Vad 30. Annual Urs are held at the tomb of Hazarat Sha Pir and Bukhari Saheb on Shawwal 16-20 and Rajab 7 respectively. Dholka is famous for its pomegranates and guavas.

Giramtha—Daskroi Taluka (P. 2,244); Area in acres 1,818

Giramtha is 9 km. from Vatva, a railway station on the Bombay-Virangam broad gauge section of the Western Railway and 15 km. from Ahmadabad, the taluka and district headquarters. It is connected by the State Transport buses with Ahmadabad and other important centres of the district. Near this village is the Pirana monastery with five rozas (mausoleums), the chief being that of Imamsha. It is said that in 1449 A. D., Sayed Imamsha came from Iran and settled on a hillock at the entrance of the Giramtha village. There were no rains for three years in succession. The farmers requested him to bring rain. When rain fell, they chose him to be their spiritual guide. A hutment was built for him to the west of the village where an arrow shot by him had fallen. Soon after, this, Mohammed II, King of Ahmadabad, who was convinced that Imamsha had miraculous

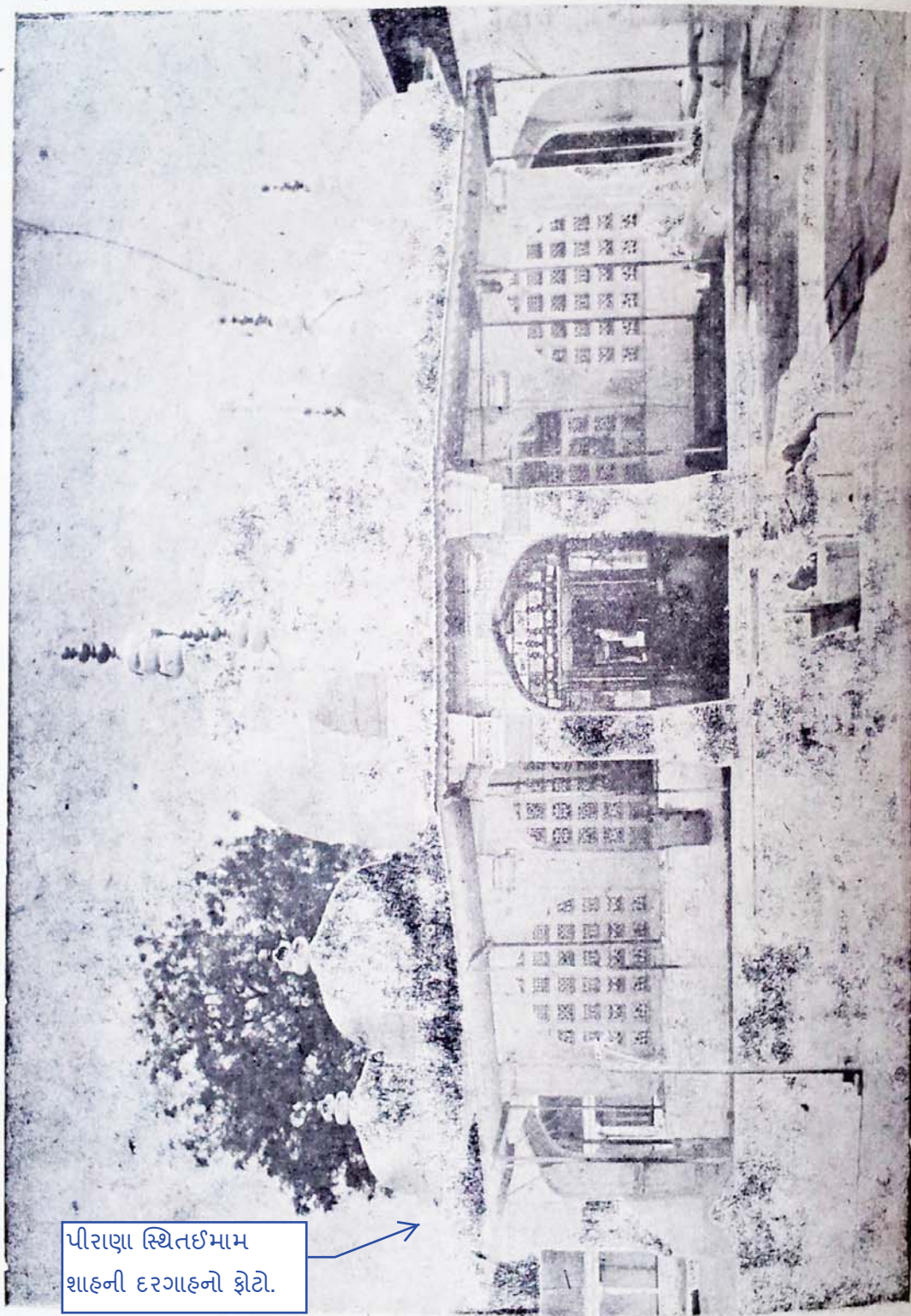
1. The account is mainly based on an article prepared by Dr. Bipin Jhaveri of Dholka.

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ઈમશાહ
ઈરાનથી આવ્યા
હતા અને
પીરાણામાં
તેમની દરગાહ
છે.

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પીરાણા સ્થિત ઈમામ
શાહની દરગાહનો ફોટો.

18. Imam Shah's Dargaha, Giramtha (p. 188, 921)

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